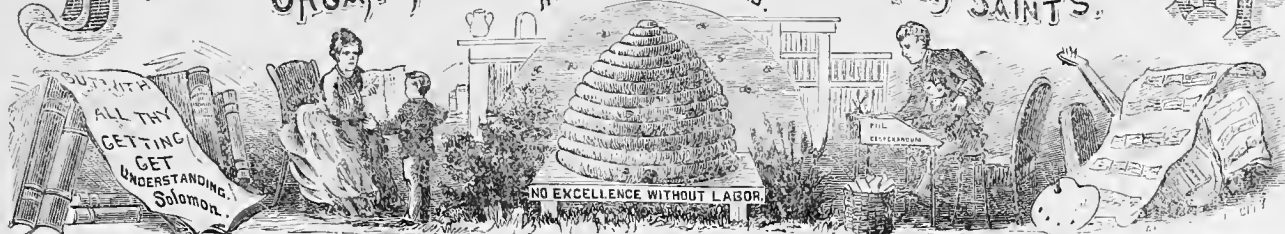


THE Juvenile Instructor

ORGAN FOR YOUNG

LATTER-DAY SAINTS.

HOLINESS TO THE LORD.



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SALT LAKE CITY, JUNE, 15, 1881.

NO. 12.

BARON VON LIEBIG.

WE have here the likeness of one of the greatest chemists of the age we live in, to whom we are indebted for the most valuable contributions to chemical literature, and the most important in the interests of humanity.

Justus Liebig was born at Darmstadt, on the 12th of May, 1803. He studied at Bonn and Erlangen, and afterwards at Paris, where he attracted the attention of Humboldt by a paper he had written on fulminic acid. In 1824 this led to the appointment of young Liebig to the chair of chemistry, and in 1826 as professor of chemistry at Giessen, where he labored for more than a quarter of a century, making himself and the university which had honored him the center of attraction to students of chemistry from all parts of Germany, and from every civilized nation. Many honors were conferred



upon him. The Duke of Hesse raised him to the rank of baron. In 1852 he accepted a professorship in the university of Munich, and the charge of the chemical laboratory there. In 1860 he was appointed president of the Munich Academy of Sciences.

Baron Liebig labored with success in every department of chemistry, a science which he made popular by his letters on chemistry and numerous works written in a very pleasing and simple style. The relation of organic chemistry to physiology, pathology, agriculture and kindred branches of science were fully investigated and elucidated. Liebig was thorough in all that he did. He had a strong predilection for natural science from his earliest boyhood, and by untiring industry, made himself so familiar with the laws of chemistry that he did much to improve

the methods of analysis, and make known those methods to others.

Probably agricultural chemistry, as explained in his numerous works, did more to show the importance of chemistry to every-day pursuits than any other scientist has done.

It is interesting for us to know that chemistry is receiving a large share of attention in our university and high schools generally throughout this Territory; and this not to the exclusion of other branches of scientific knowledge, a thing of great importance, as all the sciences are related to each other. What is better still, we have instructors whose habits of thought have not been perverted by the knowledge of "science, falsely so-called," which teaches practically that, in Nature's laboratory, no Director is necessary, and that the problem of life is only a question of chemical analysis. Liebig did not so teach; none of the great chemists have so taught. The unbelief of the age leads men to try to excuse their infidelity by false reasoning and hoping there is no hereafter.

Many years ago a series of articles appeared in the INSTRUCTOR on the chemistry of common things, in which the principles of the science were explained. These are unchanged; but the nomenclature of modern chemistry and the methods of analysis have given place to a new order of definition.

Brother Thomas Hadley, who passed through a competitive examination under the new system, and obtained a gold medal and other honors, for competency in chemistry, explains the new symbols and methods in a very pleasing and intelligent manner, by which it appears that the student of chemistry is greatly aided in acquiring a knowledge of this important science.

It is pleasing to notice the effect that is being produced upon our youth by the instruction afforded by our present school system. The things of this beautiful creation are better understood. In the visits to our canyons, natural objects are no longer unmeaning to them; as Shakespeare says, there are "sermons in stones, and good in everything."

Things once obscure and unnoticed are now handled and observed with interest and intelligence; and it must be gratifying to the preceptors of our youth to note this growing tendency among them to acquire knowledge of natural science and the appliances which enable them to make researches to benefit them and make them useful members of society.

The subject of this sketch lived to the age of seventy years, and died in 1873. Since the days of Berzelius, no man has done more for the advancement of human knowledge, or won so brilliant a reputation for chemical investigations as Baron Von Liebig.

BETH.

"WITHOUT PURSE OR SCRIP."

BY H. G. B.

WE Elders of the Church of Jesus Christ of Latter-day Saints, are sent forth to preach the gospel "without purse or scrip." This we are commanded to do in the latter-day revelations. We also have a similar commandment before us, in the New Testament, given to the Apostles and Elders of Christ's former-day Church. Yet we do not, all of us, at all times and in all places, practice this custom or command. We are apt to feel so much more independent, not only of our fellow-beings, but also of our Heavenly Father, when we have a little money in our pockets. This feeling is quite natural I

suppose, yet I am fully convinced that the Lord's way is the best, not only for our Elders, but also for the people among whom we are called to travel and labor.

Some of our Elders start out with, not only money enough to carry them to their respective fields of labor (which I think to be excusable), but plenty to spend for the year or two that they may be absent. Some few of this class of moneyed Elders will take a run of a few months on the railroads, visiting relatives and friends (which is all right), stopping now and then and preaching in a large city or railroad town, and then start off for home again, having done a great deal of good, of course. But they do not succeed as they would if they had only money enough to dump them down in some rural district, among the poor and laboring classes of the people, and where they would have to (as the old farmer said when his corn gave out) "root pig or die."

According to my experience, and what I know of the experience of other missionaries, the good old way, "without purse or scrip," will result in the most good, both to the Elders and those that receive them.

I remember a circumstance that occurred with my colleague J. D. H. McAllister and myself in 1875.

We had been written to a number of times and urgently invited to visit a place some three hundred miles from where we were laboring, to preach the gospel to the people of a particular section. Being so earnestly pressed, we finally made up our minds to visit the place, and wrote to the parties that on a certain day we would be at the nearest railroad station to them, asking them to meet us there with some kind of conveyance, to carry us the remainder of the way. We gave them, as we supposed, ample time to receive our letter.

When we arrived at the station designated in our letter, it was eleven o'clock at night, raining hard, and the surrounding country covered with water and mud. We were without money and among strangers; I was sick and we found no one to meet us.

You can judge, my young readers, how we felt under circumstances of this kind. I shall make no effort to tell you.

We were obliged to get out of the rain after the train moved on, so we went to the only hotel in the little town and called for lodgings. We were informed that every bed in the house was occupied, and we were compelled to sleep in the sitting room on our overcoats, with our valises for our pillows. However, this saved us from being charged anything.

Next morning we found out for a certainty that no one had come to meet us, and if we had possessed the money, we certainly would have taken the next train going the other way and returned to our former field of labor. But, as it was, we were compelled to enquire the way to those persons who had written for us. We arrived at their place the second day, finding a hearty welcome from friends whom we had never seen before, and who had never received our letter asking them to meet us. And in that same place, where the gospel had never before been preached, in less than six months we baptized eighty members into the Church. Thus, you see, in this case, our being "without purse or scrip" was, in the end, both a blessing to ourselves and those we were to visit.

On another occasion, Elder H. K. Coray and I traveled 250 miles on foot, only getting six meals during the ten days it took us to travel that distance. Twice in this time we were without food for seventy hours, and camped out, without shelter, every night. Yet, at the conclusion of this journey, we found an opening for preaching the gospel, where we soon baptized some hundreds of members and organized four

branches of the Church. The most of those baptized, too, have since gathered up with the Church, and are faithful men and women.

Now, it seemed very strange to Brother Coray and myself, that, during those long fasts, we never became hungry till the opportunity was presented for us to have something to eat, and that we never suffered any damage from exposure the many nights that we had to lay out. We were truly humbled and placed in possession of a contrite spirit, and a reliance and trust in our Heavenly Father that fully fitted us for the faithful performance of the labors before us. We have often said since, we would not part with the experience thus gained for any consideration.

It would make this article too lengthy to mention the very many other instances that have occurred in my own experience, all tending to prove that the Lord's way, "without purse or scrip," is the best and most successful way of preaching the gospel. And no doubt the thousands of our Elders, who have thus gone forth to preach the gospel, and to prove the world, could cite many thousands of instances, where they received many precious blessings in fulfillment of the promises of the Lord, made to them through His servants the Apostles and Prophets of the last days, and all tending to strengthen their faith in the good old way of going "without purse or scrip."

HISTORY OF THE CHURCH.

(Continued from page 129.)

FROM Quincy President Young, as well as the main body of the Church, moved up the Mississippi river to Commerce, a small town which had been laid out, but at which very few people lived. The Prophet had succeeded in purchasing the site, and he there laid out the city of Nauvoo.

Brother Brigham and several of the Twelve Apostles found some old barracks at Montrose, a little town on the opposite side of the river from Nauvoo, into which they moved their families.

It having been concluded to issue a periodical called the *Times and Seasons*, at Nauvoo, President Young with the Twelve prepared an epistle "To the Elders of the Church of Jesus Christ of Latter-day Saints, to the churches scattered abroad, and to all the Saints," to be published in the first number.

This was a very valuable and instructive document, and must have had a cheering and consolatory effect upon those unto whom it was addressed. Among other precious instructions they said:

"Bring no railing accusation against your brethren, especially take care that you do not against the authorities or Elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan;' and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent."

We single out this item of instruction for our readers to ponder upon and remember, because it is a sin into which many people fall without thinking that it will lead them out of the Church. It is a common practice among men, but Latter-day Saints should be careful to avoid it; for when indulged in it is a sure sign of apostasy.

The Prophet Joseph had taken the sick into his house and door-yard until his house was like a hospital, and he had attended upon them until he was taken sick himself, and was confined to his bed. This was in July, 1839.

He had been thus prostrated several days, when the power of God rested upon him and he arose from his bed. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word.

He then continued to travel from house to house and from tent to tent upon the bank of the river, healing the sick as he went.

When he arrived at the upper stone house, he crossed the river in a boat, accompanied by several of the Twelve Apostles, and landed at Montrose. He walked into the cabin where President Young was lying sick, and commanded him, in the name of Jesus Christ, to arise and be made whole.

He did arise and was healed, and he followed the Prophet and the Apostles into the house of Elijah Fordham, whose family and friends supposed he was dying. The Prophet Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God.

Brother Fordham immediately leaped from his bed, called for his clothing, and followed the brethren out into the street.

They then went to the house of Joseph B. Noble, who also lay very sick, and he was healed in the same manner; and when, by the power of God granted unto him, the Prophet Joseph had healed all the sick, he re-crossed the river and returned to his home.

This was a day never to be forgotten; for God's power was manifested in a very extraordinary manner. Sickness was very prevalent among the people, partly due to the hardships and privations they had endured in being driven away from their homes in Missouri, and partly due to the sickly character of the place where they lived. But God had mercy upon the people, and many were restored to life and health who were sick unto death.

When the month of September came, Brother Brigham was ready to start on his mission to England; but he had been again seized with sickness, and his health was so poor, that he was unable to go thirty rods to the river without assistance.

Not only was he and the other brethren in poor health, but they were in very poor circumstances. The only covering he had for his head was a cloth cap, which Sister Young made for him out of a pair of worn-out pantaloons. He had no overcoat; but in lieu of that he had a quilt which had been taken from his children's bed, through which a comforter was run to fasten it on.

This was the condition he was in when he started to fill his mission in a land five thousand miles distant; and what was true of him in this respect was true of all the rest of the Apostles. They had been robbed of their possessions, and driven forth destitute from the State of Missouri, and themselves and their families were in extreme poverty.

Yet the thought of not filling their missions never entered into their hearts; they had been called to go across the great waters, and they knew that He who had given them this mission was able to help them fulfill it. The Lord did open their way in a most wonderful manner.

When Brothers Young and Kimball got into the stage at a town in Indiana, they knew how small an amount of money

they had, and they did not expect to be able to ride but a short distance. But after riding to the place where they had to pay their passage, they found they had sufficient money to take their journey to another place.

When they arrived there they still had means to take them further; and so it was from town to town, Brother Brigham found money in his trunk which neither he nor Brother Heber had ever put there.

When they arrived at Kirtland, President Young looked over their expenses, and found that they had paid over \$87.00 out of the \$15.50 which they had at Pleasant Grove, the town in Indiana at which they first took stage.

"How was this?" you may ask. The explanation is simple. The Lord had multiplied their money as he did the widow's meal and oil, of which we read in the 17th chapter of Kings, 10-17th verses.

From Kirtland, Brother Brigham went to Fairport, where he and the other brethren took steamer to Buffalo, New York.

At various places in the States of New York, Massachusetts and Connecticut, as at other places in the States through which they passed, they preached whenever they could get an opportunity, and were the means of doing much good.

About the last of January, President Young arrived at the city of New York, and from that time until the 9th of March, when himself, Brothers H. C. Kimball, Parley and Orson Pratt, George A. Smith and Reuben Hedlock took passage on the packet ship *Patrick Henry*, he preached in that city and neighborhood.

On the 6th of April, 1840, they landed at Liverpool, England. So joyful did President Young feel upon reaching the field of labor to which he had been sent, that when he landed on the shore he gave a loud shout of hosannah. He felt and said that the power of Satan by which they had been so afflicted with sickness and disease from the time they started, was broken; and it was verily so, for from that day up to the time of their return to Nauvoo, they were free from the attacks of disease.

(To be Continued.)

CAPTAIN KIDD. THE PIRATE.

BY JAQUE.

FEW children, especially boys who are able to read and understand at all, have not heard the name and character, and possibly of some of the exploits, of the subject of this sketch. And, strange as it may seem, in most cases the juvenile mind is filled with sympathy for the unhappy buccannier.

Indeed, I have heard many boys express very strongly their admiration for his daring valor and his brilliant successes. But boys always express their feelings strongly, and, once in a while, their impulses are found to conflict with good judgment and more mature reflection.

Let us look a moment at the history of this man, Kidd. His career as a freebooter, and for nothing else is he remembered, commenced in the year 1695, when privateers roved the seas, robbing and destroying alike the vessels of foreign countries and their own.

England was at war with France at the time, and vessels, owned and manned by wealthy Englishmen, sailed under a

commission of the king, and committed great ravages upon single and defenseless vessels of the common enemy. Finding the business agreeable and remunerative, they became pirates, attacking every vessel which came in their way, provided, of course, it was not too well armed.

Such outrages could not be endured quietly, and the English government determined to suppress the practice.

American ports, particularly New York, were believed to be in league with the corsairs, and to furnish them protection, as well as to share in their spoils.

It was necessary, therefore, that the parent government should enforce some stricter measures in its American colonies, and finally Fletcher, governor of New York, who was believed to have received bribes from the outlaws, was removed, and the Earl of Bellamont succeeded him.

At the request of the new official, and by his financial assistance, a private frigate was fitted out and placed under command of William Kidd, to protect English shipping against the marauders.

Up to this time, Kidd had only been heard of as quite a skillful navigator, and the commander of a merchant vessel between London and New York.

He assumed the command of the vessel, named the *Adventure Galley*, under a commission bearing the signature of William III. of England, and the great seal of the realm.

He reached the coast of America about the middle of the year 1696, and then the commerce of the country was considered safe. Indeed, the Assembly of New York voted him a gift of two hundred and fifty pounds sterling.

His ship was manned by sixty men and carried thirty guns. He soon increased his crew to ninety-five, and with that force set sail for the African coast, under the pretense of attacking the pirates that infested those waters. His real object, it soon appeared, was to become a pirate himself, and his blood-thirsty crew were only too ready to fall in with his projects.

He plundered and destroyed ships, villages and people in the East Indies, and with wonderful success escaped his better-armed pursuers.

He appropriated a larger vessel to his purpose, his crew having been greatly re-enforced, and established his headquarters at Madagascar.

In two years he was wealthy, and returned to the American coast.

His bloody fame had preceeded him, for he was famous, or rather infamous, the world over; and he concluded it wise to bury his wealth.

At the eastern end of Long Island he deposited a strong box, containing gold, silver and precious stones, the owner of the land, John Gardiner, being a witness to the proceeding. He divided the remainder of his booty quite liberally with his men, and then, with consummate audacity, appeared in the streets of Boston, dressed as a common citizen. He was at once recognized, arrested and sent to England for trial.

He had doubtless committed many murders, and upon the charge of killing his own gunner he was convicted, and hung May 12, 1701.

His treasure was subsequently turned over to Bellamont, who gave for it a receipt, which, it is said, is still held in possession of the Gardiner family. The box contained seven hundred and thirty-eight ounces of gold, about the same weight of silver, besides a quantity of silver buttons, rings and various valuable stones.

Other portions of his booty were discovered at different times, and even at this late day, nearly two hundred years

after his death, newspapers occasionally get up a little excitement about the expected recovery of some more of "Kidd's treasure."

The coasts of the neighborhood have been dug over and "prospected," until one would think the public curiosity ought to be satisfied.

Such, in brief, is the life of a man who became an historical character because of his perfidy, rapacity and bloodthirsty guilt. It is sometimes urged that he was generous to the poor, and that what he took from the rich, he used in various ways for the benefit of the needy.

History, however, does not record any such virtues, and, if it did, the authentic record of his misdeeds is enough to condemn him for all ages to come, and to brand him as one of the worst villains that ever cursed the earth.

LETTER TO THE LITTLE GIRLS.

SALT LAKE CITY,

June 11, 1881.

DEAR LITTLE GIRLS:—I hope you are enjoying this delightful summer in the charming valleys of the Rocky Mountains. All around us, on every side, the earth is clothed in beauty: flowers of sweet fragrance delight the senses, and June roses of all colors and kinds grow in such rich abundance, that the whole city seems one immense garden.

These peaceful vales might almost be termed the land of happy children; for everywhere one sees the beaming faces of bright-eyed girls and boys, full of health and joyousness, seldom a cloud upon their brows.

Were there ever children so blest? I have never known any before. Born heirs to the royal priesthood of God, tenderly nurtured and cared for by fond and loving parents, these precious little germs of immortality are fast growing up in innocence and virtue, to strengthen the army of the Lord, to stand valiantly forth in defense of the principles of the gospel of Jesus Christ, revealed through Joseph Smith, in this last dispensation.

Have your parents ever told you how truly the Prophet Joseph loved little children? Lest some of you do not know, I will tell you.

He loved them so sincerely that he would never pass them on the street without speaking to them: and, unless in a very great hurry, he would stop and shake hands with them. He had great faith in the children; he knew they were innocent before the Lord, and he enjoyed hearing them pray and sing, and speak in their little meetings. When they asked the Lord to preserve the Prophet from his enemies, he would shed tears of joy for the love and affection they manifested for him.

On one occasion, when the children had been praying and exercising faith for him, he dismissed his guards, and with all the confidence of a little child he lay down and slept; for he felt sure the Lord had heard their prayers, and would answer them upon his head.

How precious in the sight of our Heavenly Father is such humility and faith?

Little girls, strive to have such true faith as this, so that you can call upon the Lord, and ask him for any blessing you stand in need of; and he will hear you. But in order to have faith, one must aim to be good, for unless you are trying to do what is right, you cannot expect to have your prayers answered.

Humility is more beautiful than the most becoming outward garment. Try to be obedient to your parents and teachers, and keep the commandments given from the Lord, which are taught you from time to time in your homes, the Sabbath school and Primary Association.

The golden rule the Savior gave us, we should all try to keep: Do unto others as you would they should do unto you. If you could observe this, you would be a pattern to all the world.

It seems to me that you little girls might find it very easy and pleasant to be good; you have so many things to help you and so much kind teaching. You are generally at home with mamma, or in the schoolroom with a teacher, who tries to point out the proper course for you to pursue; and your parents and teachers love you, and are interested in making you wise, useful and happy.

Don't you think you have much to be grateful for, and to aid you in being good?

It is very nice to have a pleasant, comfortable home, and little girls can do many things to make that home a happy one.

You should all learn to be housekeepers, for however much one may know of other things, every woman ought to know how to keep house. Little girls will be women some day and have homes of their own, and they will certainly want to know how to take care of them.

I have seen little girls pout and get very cross when they had some little duty to do, and they wanted to get out to play, and it made them look very ugly. If they had only been cheerful, it might soon have been done, and everyone have felt good; but when they are naughty, it brings a bad spirit into the house, and makes all feel uncomfortable.

Always do what mamma tells you, quickly, and it will not be half so disagreeable, even if it is washing dishes or pots and kettles.

There is one thing I wanted to talk to you about—a very bad habit some little girls have of staying away from home, which often makes much uneasiness for the mother. I do hope that none of the little readers of the INSTRUCTOR ever wish to do this, but are always at home before bedtime, trying to do something to help mamma. If you do this, you will be happy yourselves.

Children are often very wretched from having their own way. God has given you your parents to show you and teach you the best way to attain to usefulness and honor, and if you are dutiful and obedient, you have the brightest future before you.

Learn all you possibly can while you are young, and while your memories are good, and all your faculties bright, and do not idle away your time in the schoolroom, or play the truant. Study about flowers and plants, and birds and butterflies and insects, and you will find them very interesting subjects. And there are so many nice stories for children to read that are instructive, that I am sure there is no excuse for ignorance.

This is vacation, and no doubt you are all enjoying the fine weather, and the many out-door and in-door recreations, as well as the flowers, the sunshine, the singing birds, the delicious fruits and berries, and all the choice things with which you are surrounded. Remember to thank your Heavenly Father for all these blessings.

I intended to tell you a story of a little girl who had her own way, and the consequences, but my letter is too long this time, and I must defer it.

AUNT EM.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, JUNE 15, 1881.

EDITORIAL THOUGHTS.



INDEPENDENCE day approaches. For several years the people of Salt Lake City have not observed this day as in the olden time. It was customary to welcome the day by the firing of cannon, and to indulge in military parades. A federal governor sent here from afar, issued a proclamation a few years ago, forbidding this. The people have been insulted by these petty officials, and because of this, the day has not been observed by them. It is now felt that we should not allow ourselves to be deprived of the privilege of observing this day because of the foolish acts of bad men. The Latter-day Saints have as great an interest in this day as any other people in the Republic. The truths which were sent forth to the world in the Declaration of Independence belong to us. They form the corner stone of our liberties. We can honor the day and the men who made that day. We can show the Lord that we are thankful for the liberty He has given to us, and for the sacrifice He inspired those men to make.

It is not necessary that we should burn powder and fire cannon to show that we love liberty. Therefore it has been decided upon in Salt Lake City to have a grand picnic on that day at Mill Farm, where there is a grove which will afford fine shade. This place is at the edge of Salt Lake City, and has been purchased from some of the heirs of President Brigham Young, by this city.

Preparations are being made to have the day observed. There will be amusements of many kinds. There will be an oration and short speeches. There will be a dinner, of which anyone can partake, and there will be dancing floors upon which the young people can enjoy themselves in the dance. There will be an excellent opportunity for friends to visit and enjoy one another's society. It is also proposed to have a barbecue. One or two oxen and several sheep will be roasted, which will be an interesting sight for many who never witnessed such a scene; and altogether there is every probability of the day being celebrated in as fine a style as we ever witnessed it at any previous time.

We are pleased that this course is being taken. We think it important that the juveniles of this Territory should always observe and honor this day and keep in remembrance the men who contended so nobly for the liberty that we now enjoy. The Declaration of Independence should be familiar to every child of our land, and the principles which it announced should be engrafted in the minds of all. They should be preserved by us in their original purity and transmitted to our children after us without being in the least impaired.

We hope our juvenile friends, both in Salt Lake City and in all the settlements, will have a day of enjoyment on the approaching Fourth, and that they and their parents and their friends will be preserved from all accident, so that there will be nothing to mar the pleasure of the occasion and its future remembrance.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,

June 13, 1881.

DEAR BOYS AND GIRLS:—My young correspondents, our epistolary intercourse seems to flag in consequence of this new arrangement; but we must not allow it to do so.

I have thought much of you all and prayed for you, too; and trust you are all doing your best to cultivate yourselves heart and mind; for these two must ever go hand in hand, or there can be no real success. A bright, cultivated mind is beautiful, and at the same time, the heart must be broad and expanded.

In all your learning, ever keep close to common sense. President Young used to say common sense was the greatest gift of God; and how often I realize the truth of these words! Common sense should be shown in every act of our lives, in all we do and say. The greatest men and women ever show that they possess that blessed gift.

I hope you are all studying good manners. Some people seem to think manners a secondary consideration; but this is a great mistake. If you went into the presence of Queen Victoria, or the aristocracy of the old nations, you would be astonished and delighted with their easy, affable manners. Kind and polite to all, even to their servants. The servants and personal attendants in many of the highest families, are ladies and gentlemen in every sense of the word; and their lives are spent in every refinement. Many become close and confidential friends of the family, and are loved and respected for their devoted attachment.

Mr. Frederick Baum was the confidential steward of Lord Beaconsfield, faithful to him even unto death; and walked first in the funeral procession, bearing on a cushion the coronet and insignia of the Order of the Garter.

Here was a specimen of a man, who, by his superior mind and manners, and with a heart full of truth, fidelity and devotion to the man he served with love and veneration, stands forth as the faithful attendant and humble friend of one of the greatest men of the day.

There seems to be an idea prevailing here among some who have not studied the subject, that because America is said to be a free country, good manners are not necessary; but this is a great mistake. Cultivated Americans are almost as polite in their manners as the French people, who are considered the most polite nation on the earth.

The first principle of politeness is expressed in the Golden Rule: "Do unto others as you would have them do unto you." This simplifies it, so that all can understand; only remember, there is a polite and refined way, and there is the uncouth and uncultured way.

It is the first way that I wish you all to cultivate, that you may cast off the stigma that our young people have brought on themselves by thinking: "Manners are nothing; this is a free country."

Let us remember that liberty is by no means license.

Continue to write freely to me. I am your true and faithful friend.

Boys and girls, let me still hear from you, and rest assured I will not fail to answer.

Accept my love and best wishes, and pray for me.

Your friend,

HANNAH T. KING.

BLIND BARTIMEUS.

MOST of our young friends love to read of the deeds of mercy and kindness done by the Lord Jesus when he was upon the earth; how he healed the sick, cleansed the lepers, caused the lame to leap with joy, gave eyesight to the blind, and raised the dead to a new life. How many of them have wished they could have been there to have seen his mighty works, to have heard his loving voice, and to have felt the happiness of those who were made whole at his all-powerful command!

To-day we have a picture of one of these deeds of kindness. It is of Jesus healing a blind man, whose name was Bartimeus.

The story of this gracious act is so sweetly told by the disciple, Luke, that we do not think we can do better than give it in nearly his exact words.

When Jesus came nigh unto Jericho, a certain blind man sat by the wayside begging: and, hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passed by. And he cried, saying, Jesus, son of David, have mercy on me. And they who went before rebuked him, telling him that he should hold his peace: but he cried so much the more, saying, Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the disciples when they saw this, gave praise unto God.



The acts of love and mercy, performed by Christ when he was here among men, are commonly called miracles. "Miracle" is a word which men use to hide their ignorance, for if you ask them what a miracle is, they will tell you that it is an event or effect that is contrary to the usual course of things, or a departure from the known laws of nature; as, for example, when Jesus healed the lepers by saying, "Be thou clean," or calmed the tempest with the simple words to

winds and waves, "Peace, be still."

Now, in truth, it is just as easy, and quite as natural, for Christ to heal by the power of his word, as for doctors to do it with drugs. It is not contrary to any of God's laws, but it is according to his laws. For we are taught in the Bible that if there are any sick among us, we should send for the Elders of the Church; and, as Jesus is not with us in person, his servants bless the sick in his name. We are further told that the prayer of faith shall save the sick. But *faith* is necessary. We can do nothing effectual in God's kingdom without faith. Without faith it is impossible to please him, or to call down his blessing upon ourselves, or upon others. God is a jealous God, and will not hearken to those who will not trust him.

The great mass of mankind do not believe that the sick, the blind, the

deaf, the dumb, the palsied, and the lepers can be healed now-a-days by faith in God. But in this they are very foolish, for God is ever the same, and so are his ways and his laws.

The ancient seers foretold that such a time as this would come, and they grieved to think that men would be so wicked as to deny the mercies of the Lord. Moroni wisely enquires: "And who shall say that Jesus Christ did not do many

mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold I say unto you, he changeth not; if so he would cease to be God: and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. Behold I say unto you, That whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him: and this promise is unto all, even unto the ends of the earth."

G. R.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 122.)

OUT of the discords and strifes which were constantly occurring within and without the city of Geneva, sprang the Reformation, to which Geneva readily attached itself, and from that time the Roman church ceased to hold supremacy in this place.

The doctrines of the new religion were vigorously propagated by Farel, and they were readily received by the people. Farel was soon joined by the great reformer, Calvin, who, on account of his belief, had been expelled from France in the year 1536, and who sought refuge in Geneva.

He soon gained a power in the affairs of church and state which was almost unbounded, and this authority he retained until his death in 1564. His rhetorical powers were of the highest order, and he applied himself very diligently to preaching and making known the corruptions of the Romish church.

He imposed a rigorous code upon his fellow-men, and although vindicating the liberty of conscience, he too often forgot his own principles, and the duty which the gospel requires of every man.

One of his earliest friends and fellow-laborers, named Castellio, ventured to differ from him on the doctrine of predestination, and in consequence of this Calvin ordered that he should be banished.

A Spanish physician, who had fled from France to escape execution for having written a treatise on the doctrine of the Trinity, upon sojourning a short time in Geneva, was arrested by Calvin's order, and burned at the stake, the execution taking place on the Champel, a hill situated a short distance south of the town.

Such a barbarous act left an unfading stain upon the memory of the rigid and unforgiving reformer.

The pope, during the time of the Reformation, did all that he could to crush the seed of religious liberty which was fast opening in Geneva, and to his untiring exertions may, in part, be attributed the attacks made by Charles Emmanuel, of Savoy, on the independent city.

On the other hand the Reformers looked upon this as being one of their principal strongholds, and therefore they donated liberally for its fortification.

After several years had passed, and a great amount of money had been expended by the House of Savoy in its endeavors to conquer, the project finally had to be abandoned, and Geneva still maintained its independence.

On one particular occasion, the Savoyans nearly gained possession of the city. This event is recorded in history under the title of the "Escalade in Geneva."

Peace had existed for some time in the city previous to this affair, and the inhabitants became neglectful in guarding the city, and in repairing the already decaying fortifications. The security which the commanding officers felt, made them indeed extremely careless, and even the reports which daily arrived, that the enemy was preparing to make an attack, did not arouse the people to a sense of the surrounding danger.

In the meantime, however, the rulers in Savoy were busily engaged in gathering men and implements of war, and on the night of the 21st of December, 1602, a large body of soldiers arrived before the walls of Geneva.

The night was dark, and thus were the soldiers favored. The moat which surrounded the city was soon safely crossed, and three ladders were erected against the wall, at a place where it was known no guard had been stationed for a long time.

At the foot of the ladders were three Jesuit priests, who gave to each soldier who ascended, a small card, containing a verse from the Bible written in Latin, and this, they asserted, would protect the holder from an unnatural death. They also used every possible means to encourage the daring soldiers, saying that every round of the ladder was one step nearer Paradise.

Finally, two hundred men scaled the wall without any discovery being made by those inside the city.

It was arranged that this party should divide into three companies. One of these should open the gates to allow that part of the army which was still on the outside, to enter the city; the other two divisions should take possession of two large buildings, which should be used as a protection for them.

The time of the attack was to be at four o'clock, so that time might be allowed for the arrival of other forces, and also that the darkness might disperse a little. The soldiers in the city hid themselves behind trees, in corners, and in different places, so as not to be seen by any passing sentinel.

About half past two, one of the Geneva guards heard a noise on the city wall, and informed his commander of it, who despatched a soldier to learn the cause.

This soldier, on ascending, saw the troops who were without, and on calling "Who's there?" was shot dead by the enemy's archers. This aroused the guards of the city, who fired their guns to awake the populace.

The enemy, upon seeing that they were discovered, made the attack, but the inhabitants and guards of the city being alarmed by the ringing of bells and the firing of guns, soon overpowered the small force inside the walls, and then hastened to the gate at which the Savoyans were entering. Here a fierce and bloody encounter ensued, which finally resulted in a victory for the inhabitants of Geneva.

At four o'clock, when the attack should have been made, it was ended, and a happy ending it was for those who fought for their liberty.

Many years of peace followed this disturbance with the Savoyans, and during this time prosperity existed in Geneva, and in the arts, sciences and peaceful pursuits, the inhabitants attained a high degree of perfection. The increase of

wealth, however, began to show its effect upon the people, who began to divide themselves in classes, and the wealthier classes of the community desired to rule over their poorer companions.

The former class misused the power given to them by the citizens, and made laws to suit their own taste, and thus deprived the greater part of the community of many of their rights.

This injustice aroused the people, and they demanded their restoration to the place from which they had been forced. This being refused, arms were seized, and for some few days a bloody struggle ensued inside the city.

In the meantime, France, Zurich and Bern, having heard of the uprising in the once prosperous city, hastily sent troops to quell the disturbance and settle all difficulties.

A lengthy parley was held between the peacemakers and the combatants, the result of which was that the citizens received a number of concessions from the upper class, but they did not succeed in getting that which they desired and requested—an equality of rights.

The forces which had arrived, finding that their services were no longer required, returned to the places from which they came: but they were soon recalled, as the tumult speedily assumed large proportions, and even the city was in danger of being totally destroyed by the conflicting parties.

This time the inhabitants of Geneva threatened to prevent the foreign army from entering the city, but on seeing the large force encamped about the place and knowing that resistance would be useless, they re-considered their resolution, and finally decided on allowing matters to be settled by the emissaries from abroad.

These persons took matters in charge, arrested the head persons of the citizen's party, banished them from their homes, and imposed such strict regulations upon the community that they supposed there was not the least danger of a future outbreak.

In this, however, they were also deceived, for under the ashes there still remained the burning coals, and it only needed a slight breeze to again start the flame. This opportunity very soon presented itself, and then the populace arose with one accord to endeavor to rid themselves of the oppression to which they had so long been subjected.

(To be Continued.)

DIALOGUE.

BETWEEN TWO "MORMON" ELDERS TRAVELING IN MICHIGAN, AND SOME RESIDENTS OF THE STATE.

[Elders meet Citizens].

ELDER WHITBY.—Good day!

MR. HARDING, [merchant].—Good-day, sir.

ELDER W.—Can you inform us where we can get a house to hold meeting in?

MR. H.—There is a school-house not far distant from here, that I think you might get. They hold meetings in it sometimes.

ELDER W.—Where do the trustees live?

MR. W. [to Mr. Fisher].—Mr. Fisher, who are the trustees?

MR. FISHER [deacon of Presbyterian church].—What sect do you belong to?

ELDER BROWNING.—We belong to the Church of Jesus Christ of Latter-day Saints.

MR. F.—Oh, you are Mormons then!

ELDER B.—Commonly called by that name.

[Citizens consult together].

MR. H.—My friend here says he can get you a hall, if you will preach a sermon on polygamy.

ELDER W.—We should prefer to talk to you on the first principles of the gospel; although polygamy, or rather celestial marriage, is a principle of our religion; but we are not polygamists, nor even husbands of one wife. We are young men, and have come to offer you the gospel of life and salvation, and we assure you that salvation can be obtained by yielding obedience to the principles we teach.

MR. H.—What are those principles?

ELDER W.—To believe in God, the Eternal Father, and in His Son, Jesus Christ; to repent of our sins; to be baptized by immersion, in the name of Jesus Christ, for their remission, and to have hands laid upon our heads, by those having authority, for the gift of the Holy Ghost.

MR. H.—If these are your principles, I should like to hear you. Here is Mr. Fisher, a deacon in the Presbyterian church, and an influential citizen in our community, he may get you one of our meeting houses.

ELDER W.—How do you do, Mr. Fisher? Happy to make your acquaintance. [Shake hands].

ELDER B.—Pleased to meet you, Mr. Fisher. [Shake hands].

MR. H.—Permit me also to introduce Mr. Southy, one of the wealthiest men in our country. [They shake hands].

ELDER B.—I am exceedingly gratified to meet with such gentlemen.

MR. S.—Utah, they say, is a fine country; any chance to make money there, boys?

ELDER B.—Some men with capital might do well there, in starting industries and building up the country.

MR. S.—I care nothing for the country. When I let my money go, I want it to accumulate.

ELDER B.—I should think it would be better were your money doing good to the poor as well as yourself.

MR. H.—Here is Mr. Cole, a stock-raiser and dealer in fast horses, and one of the old Californians of '49."

MR. COLE [shaking hands].—Not exactly "'49," gentlemen, but '57. In 1857, I went to California by way of Salt Lake.

ELDER B.—Ah! then you passed through our settlement, Willard City, about 55 miles north of Salt Lake City, then called Willow Creek.

MR. C.—I remember the place very well, a nice place, and beautiful water there. Have you any fast horses in Utah?

ELDER B.—A few around Ogden, Salt Lake, and some other cities.

MR. C.—Do you think I could get some good bets if I were to take some of my fast horses there?

ELDER B.—Our people do not believe in betting, nor gambling of any kind.

ELDER W.—Well, gentlemen, we feel highly favored in meeting so many men of wealth and position; and we should be greatly obliged if you would use your influence to get us a meeting-house.

MR. F.—This gentleman [referring to Mr. Harding] has been introducing us to you, but has not introduced himself. Permit me to make you acquainted with Mr. Harding, a

young and thriving merchant of this town. [*They shake hands*].

MR. F.—What could induce such young men as you to come to this country to preach up Mormonism? Why not stay at home, and labor in the fields or at your trades? Do you think that we have no preachers here? I don't see the necessity for baptizing by immersion; why will not some other method do as well?

ELDER B.—I admit that you have preachers of your own; but, in our opinion they do not teach correct doctrines. Do they teach you that faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are the four rules of adoption into the Church of Christ, and that remission of sins and the possession of the Holy Spirit do assuredly follow a compliance with these rules? Indeed a person can never enter the kingdom of heaven by any other method; any one attempting to do so is regarded as a "thief and a robber." I think I can prove to you, Mr. Fisher, that baptism by immersion is the only mode sanctioned by the Almighty. John, the forerunner of Christ, baptized great multitudes of people in the river Jordan; after Jesus was baptized, He came up straightway out of the water; when Philip baptized the eunuch, they went down into the water, and after baptism they came up out of the water.

MR. F.—I didn't think there were so many passages referring to immersion in the New Testament.

ELDER W.—Mr. Fisher, permit me to read to you what Jesus said to Nicodemus, John iii., 5 [*takes book from pocket*].

MR. S.—Is that the Mormon Bible?

ELDER W.—What I am about to read to you is contained in the New Testament. Here is the Book of Mormon that was translated by Joseph Smith, through the gift and power of God, from plates of gold found in the earth, and delivered to Joseph Smith by an angel. Sprinkling does not represent a birth, but immersion does. [*Reads*] "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism is an ordinance whereby sinners obtain forgiveness for their sins; hence, it is essential to salvation. "He that believeth and is baptized, shall be saved." After a person has complied with baptism, and his sins are remitted, he is prepared for the reception of the Holy Spirit, which is conferred upon him by one having authority to officiate in the name of Jesus Christ.

MR. H.—I see that you are prepared to prove your doctrines by the scriptures.

MR. F.—I have listened with attention to what you have said, and I must own that you have much evidence on your side. You may have our meeting house to-morrow evening.

MR. S.—And I will come and hear you preach.

MR. C.—So will I.

MR. H.—And I will circulate the news that two young Mormon Elders will preach at the Presbyterian Church to-morrow evening.

[*All exchange salutes and exit*].

DUTY.—Go straight forward in the discharge of duty, and Providence will take care of the rest. When anyone, however, neglects his duty, either to God or His fellow man, then Providence ceases to help him, and he becomes shiftless and idle, besides one of those pitiable beings in whom no confidence can be placed. Though very unpleasant the discharge of duty may appear at times, if it is right, pursue it at all hazards.

Correspondence.

MEXICO, HOTEL SAN CARLOS,

May 17, 1881.

Elder George C. Lambert,

DEAR BROTHER:—I wrote to you some time ago inquiring after friends of the Spanish class, but have not heard anything from you. As I shall be stationary now for some time at least, I beg you will take the trouble to write me a few lines.

I arrived here on the 1st of May, and found Brothers Stewart and Young waiting for me at the depot.

I started from Chihuahua on horseback, and traveled in company with a freight train for safety's sake. It took me just fifty days to make the trip, and the last twenty-five or thirty leagues were traveled in the railroad cars.

I found Brother Thatcher at the hotel. All the brethren feel well, and we rejoiced at meeting together.

Brother Thatcher has written a splendid article on the all-important question of polygamy. Brother Stewart and I have been very busy correcting the proofs. By the end of this week I think we will get it out of press; and shall we send you a copy then?

I am scarcely accustomed to the city life yet; the rooms and streets seem so narrow, and the air is so tainted with all sorts of smells; and the wagons and carts make such a noise that I almost get the headache.

On the road I preached and distributed cards and pamphlets, wherever I had a chance. I have converted nobody, but I flatter myself I have informed a good number of people about our doctrine.

The other day we found the news in the papers here, that "Mormon" Elders had traveled through Encarnacion, State of Talisco, distributing cards and pamphlets about their creed among the people, and that the *padre cura*, as soon as he heard of it, prohibited their lecture, and gathered up the pamphlets that had been distributed.

The ignorance of the people is great, and those that have some education believe neither in God nor the devil.

A Socialist paper appeared the other day, containing a long and bitter article against us. Brother Thatcher sent a translation to President Taylor.

The Protestants keep on attacking us, which serves to advertise us, and we feel thankful to the Lord for it, as it helps to open the way and wake the people up a little.

With kind regards to all friends, I am your brother in the gospel,

AUGUST WILKEN.

OUTSIDE HELP.—It is a habit easily acquired to look to almost anything outside of ourselves for strength and happiness. We lean upon parents, teachers, friends, systems, opportunities, promises, anything sooner than upon our own resolute purposes, patient perseverance, unflagging industry, and unswerving honesty. We depreciate our own powers, and exaggerate the ability of others to assist us. Yet the fact is that no one, however able and however willing, can do for us one tithe of what we can do for ourselves. They can but open doors for us, we alone can enter. If we are ever to amount to anything in our lives, it must be through individual determination and action; if we are to have any mental power, it must be through individual thought; if we are to attain to any moral elevation of character, it can only be through the patient and earnest culture of the individual conscience.

DESERVED SUNDAY SCHOOL UNION.

OF THE YEARLY REPORT FOR THE YEAR 1880.

OF THE

YEARLY REPORT

STATES.	No. of Schools not Reported.	No. of Schools Reported.	No. of Male Officers and Teachers.	No. of Female Officers and Teachers.	Total No. of Officers and Teachers.	Average Attendance, Officers and Teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.	Average Attendance, Pupils.	Total No. of Officers, Teachers and Pupils.	No. Theological Classes.	No. Bible and Testament Classes.	No. Book of Mormon Classes.	No. Doctrine and Covenants Classes.	No. Juvenile Instructor Classes.	No. Catechism Classes.	No. Miscellaneous Classes.	Total No. Classes.	No. Books in Library.	Am't. of Funds on hand, end of Last Year.	Am't. of Funds Collected.	Am't. of Funds Disbursed.	Am't. of Funds in Treasury.	NAME OF SUPERINTENDENT.	
1 Bear Lake .	14	108	73	73	181	124	627	699	1,236	762	1,417	5	35	16	4	—	2	64	126	294	12 42	121 89	76 38	57 90	A. Calloway.	
2 Beaver . .	5	47	41	41	88	71	310	273	683	539	771	3	12	5	1	3	23	47	214	214	10 05	242 80	251 20	1 65	W. Frothingham.	
3 Box Elder .	5	20	176	123	299	227	853	764	1,619	1,294	1,918	5	71	28	1	13	13	70	211	860	41 45	216 57	189 95	68 27	C. W. Dixon.	
4 Cache . .	3	27	429	260	689	520	1,889	2,038	3,947	2,915	4,636	17	132	29	17	62	36	129	416	1,743	111 35	602 10	479 49	201 88	O. O. Omsby.	
5 Davis . .	12	131	177	217	208	130	767	868	1,635	919	1,843	10	33	21	13	5	7	53	142	1,979	44 84	347 76	320 16	78 14	N. T. Porter.	
6 Juab . . .	3	32	37	37	89	61	368	398	766	440	855	5	15	3	5	3	1	23	55	621	8 50	124 37	103 10	36 67	George Teasdale.	
7 Kanab . .	6	48	38	38	86	55	234	196	430	238	516	3	—	—	—	—	1	48	52	131	24 91	25 90	23 26	17 55	Allen Post.	
8 Little Colorado	4	36	12	12	48	24	111	82	193	123	241	1	5	5	1	2	1	15	29	85	—	42 60	42 60	118 80	Peter Nielson.	
9 Millard . .	7	78	56	56	134	98	486	478	964	687	1,098	7	28	12	4	1	2	37	93	664	68 27	96 05	118 80	45 54	Thos. C. Callister.	
10 Morgan . .	12	75	38	38	113	84	296	256	549	412	662	4	21	4	1	5	6	34	75	177	16 13	179 40	186 53	9 00	John K. Hall.	
11 Panguitch .	6	64	54	54	118	65	195	201	396	287	514	2	12	5	1	2	3	41	66	262	—	68 40	68 40	51 55	16 55	J. W. Crosby, Jr.
12 Parowan .	5	52	37	37	89	59	263	279	542	396	631	2	25	7	2	4	3	31	71	936	—	74 80	74 80	—	R. W. Mesbarré.	
13 Salt Lake .	38	509	317	317	826	626	2,952	3,140	6,092	4,319	6,918	42	159	82	41	10	14	199	547	4,996	325 80	2,091 61	1,972 32	447 09	George Goodland.	
14 Sevier . .	16	203	183	183	386	271	1,043	1,190	2,233	1,622	2,619	2	70	13	14	15	19	93	226	1,359	59 21	274 91	312 30	21 82	John B. Mathen.	
15 St. George .	15	130	103	103	232	154	518	579	1,127	839	1,360	4	31	15	8	11	7	91	167	611	57 73	52 94	64 28	46 39	Hans P. Miller.	
16 Summit . .	20	120	90	90	210	145	579	582	1,161	800	1,371	9	44	20	11	5	7	64	160	715	100 40	83 40	89 53	98 27	A. R. Whitchard.	
17 Tooele . .	12	94	52	52	149	93	455	404	859	604	1,078	6	26	10	6	1	1	32	91	377	209 54	205 82	39 70	54 50	George Atkin.	
18 Utah . . .	7	87	40	40	127	80	334	311	645	431	772	2	21	10	8	8	10	32	91	377	209 54	205 82	39 70	54 50	George Atkin.	
19 Wasatch . .	18	457	263	263	720	470	1,976	2,167	4,143	3,088	4,863	31	148	57	27	22	9	162	450	2,782	209 54	970 41	979 36	200 29	David John.	
20 Weber . .	6	63	39	39	102	59	279	293	572	431	584	4	16	4	4	4	3	30	60	340	14 87	94 60	83 15	26 32	S. J. Winge.	
21 Weber . .	21	261	165	165	426	286	1,377	1,337	2,714	1,702	3,140	14	82	27	9	4	16	115	267	1,875	30 34	674 70	626 39	45 30	R. Ballantyne.	
Total . . .	10	2743	2202	2101	5321	3732	15,921	16,565	32,486	22,778	37,807	171	983	373	182	181	156	1,397	3,445	20,580	1,170 87	6,670 69	6,287 07	1,454 46		

GEORGE Q. CANNON, General Superintendent.

Salt Lake City, Utah.

GEORGE GOODLAND, Assistant Superintendent.

Levi W. Richards, Secretary.

GEORGE REYNOLDS, Treasurer.

This report, compared with that of the preceding year, shows a rapid growth and a prosperous condition generally of the Sunday school cause, through the different stakes of Zion. This is gratifying, and gives us abundant cause for thankfulness to our Heavenly Father for His blessings upon all engaged in this good and great work.

The statistics from St. George and Summit Stakes are taken from the report for 1879.

WELCOME TO SUNDAY SCHOOL TEACHERS.


By H. A. TUCKETT.

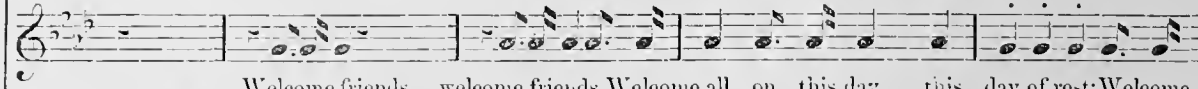


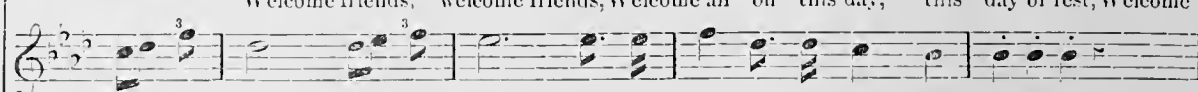
Ye guides of our youth, we wel-come you here, And greet you with gladness and song: Our

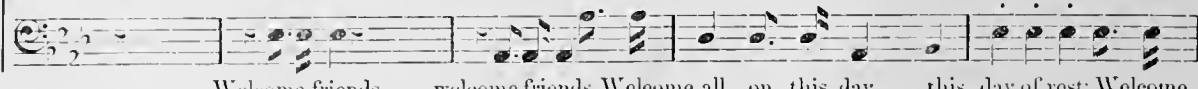


young minds you've trained to love light and truth. In kindness you've borne with us long.

TREBLE. 

ALTO. 

TENOR. 

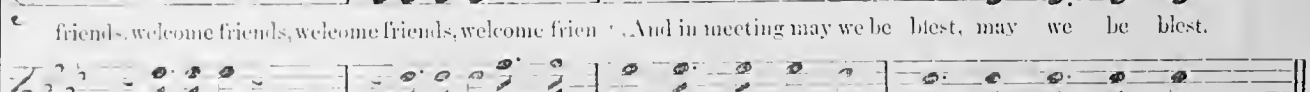
BASS. 



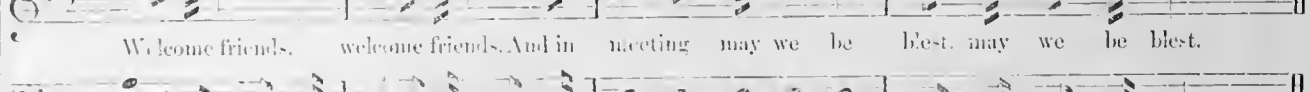
friends, welcome friends, And in meeting may we be blest.



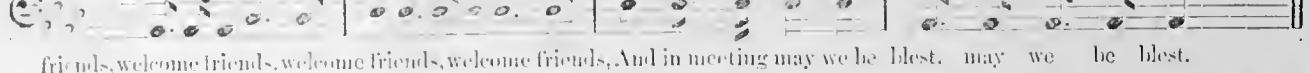
friends, welcome friends, welcome friends, welcome friends, And in meeting may we be blest, may we be blest.



Welcome friends, welcome friends, And in meeting may we be blest, may we be blest.



Welcome friends, welcome friends, And in meeting may we be blest, may we be blest.



friends, welcome friends, welcome friends, welcome friends, And in meeting may we be blest, may we be blest.

The pure word of God, revealed from on high,
You teach us to love and obey;
While Satan is striving our souls to enslave,
You shield and guard us on our way.

By the power of God in these latter days
We are brought unto these mountains grand;

While His judgments fall, to cleanse earth from sin,
We firm for Christ's kingdom will stand.

God's blessings attend you, teachers of youth,
Who labor to shield us from sin;
You'll get your reward—your treasures are laid
In heaven, where thieves break not in.

THE answer to the Enigma published in No. 10, is ORSON PRATT. We have received correct solutions from Sophrona Anderson, Brigham City; W. H. Steeper, Jr. Centerville; Edith R. Ash, Pleasant Grove; W. G. Brewer, Hennefer; W. L. Walters, Wellsville; Hyrum De Fries, Andrew Nielson, Fairview; Luanna Booth, St. Charles; John Knighton, Samuel

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